MAY, 1865.

WASHING THE DISCIPLES FEET.

My feet! Nay, Lord, I hold thee far too bigh ! For such a service servile hands were meet: Thon, David's heir! thy crowning drawing nigh! Amaned I stand: then shalt not wash my feet!

I hall thee Master, -reverence thee as Lord, Messiah promised, Christ so long delayed: Earth, air, and floods, are subject to thy word, And our weak souls upon thy strength are stayed.

Thou speakest : "What I do thou knowest not now!" I trust thy wisdom and its mystery great; But this humiliation, - tis to bow Too low for kings: thou shalt not wash my feet!

Thou has no part with may " No pure we yours.

O Lord! O Master! stooping without blot, Not my feet only, but my hands and head. Once more I listen: "Ye have named me true; Know ye my office to each chosen one? Happy are ye, if, knowing, ye shall do;

Wash one another's feet as I have done. O Prophet, Prince! in love surpassing all, In lofty presence, and in humble grace, Content my heart would answer to thy call, Serving, or served, if thos appoint the place.

For the Tract Journal HOW CHRISTIANS FEEL IN VIEW OF DEATH.

A minister of the gospel, in the prime of life and in the midst of usefulness, while sitting at his desk in his study, anddenly became ill; and a physician told him that he could live but a few hours. His reply was, "I thought my Master had more for me to do in this world, but if not, I am ready."

A man with silvery locks but a vigorous constitution was prostrated by an insidious disease; and it was apparent that he must soon die. He had family ties and unaccomplished plans of usefulness to bind him to earth. A friend alluding to something in which she knew he had been very much interested, asked him if he was anxious about it. He said, "I have no anxiety about any thing: no will at all. I submit myself and all my affairs entirely to the will of God. take me away."

reason of ill health had for the greater portion of years of age. While conversing with her, she lings they needed. The un sank below the his life been excluded from the enjoyment of informed me that she was anxious about her soul's horizon; the shadows fel; the hour passed : public worship, drew near to the end of his pil- salvation, but knew not how to secure it. No so did my grief, my loneless. The Lord had grimage. An attendant remarked that probably individual had ever addressed her personally upon been with me, and permitti me to speak freely he would not live until morning. With a smile this important subject; and she was groping her to him; and a great compay had been guthered he exclaimed, "Oh, happy thought I how pleasant | way in darkness. it will be to go and dwell with my beavenly. Although I was young in experience. I tried to as in a full tide, and if of peace Father!"

home, and engaged in many Jabors of love, accept of Christ as her Saviour; using in my plea while lying upon her death-bed, was asked if the Scripture words "For behold now is the acshe did not wish to recover. She answered, "I cepted time, and behold now is the day of salvahave no desire about it. If the choice of living tion," We bowed together in prayer, and I preor dying were given me, I should prefer to refer sented her case to Him whose " hand is not it back to God; for I have entire confidence in shortened, that it can not save: neither his ear spend her two months' waton with her aunt, his wisdom and goodness."

had long been a great sufferer, was told by her eastern home, but soon received a letter from physician that she was almost done with suffering. her, in which she stated that she hunibly hoped With a great effort she replied, "Done with sin- that God had for Christ's sake forgiven her sins.

A mother in Israel - who, during a long life, doubtless rejolced. had exemplified a Christian character in all her social relations; and whose hands had, to the ex- am fully persuaded that she is "created anew in tent of her abilities, relieved suffering wherever Christ Jesus." As a teacher in a seminary she her door, to tell "dear Mi Mason," first of all, found; and who, in her devotions, seemed to is doubly useful; and her united labors and the news of her coming leasure. "That is commune with a present Saviour --- was prostra- prayers have been owned and blessed of God. ted by a malignant disease. On being informed Her mother and only sister are rejoicing with her heartily glad !" was Mit Martin's ready rethat she was dying, with an expression of joy, in hope of that blessed "inheritance which is sponse "But what shall do without you in she said, "Well, if my Saviour has no more for incorruptible, undefiled, and which fadeth not the class, dear?" she adde me to do here, he will take me home." H. H. away.

FENELON.

Fénélon François de Salignac de La Motte was born in 1651, at the Château Fénélon, in Perigord, of a family distinguished alike in Church and State. Eminent alike for talents and piety, he preached with great acceptance in his fifteenth year. Though a member and minister of the Roman Church, he never partook of the higoted and exclusive spirit of his party. When sent by the king to convert the Huguenots of Saintonge, he accepted the mission on condition that he should employ no other instruments than charity and argument. Eminent as a scholar, a Protestants as by Papists.

have been published in this country; but the eyes ever looked upon. mine is not yet exhausted. His works are too. in America.

THE DEPTH OF GOD'S MERCY.

we save ourselves. Let us give ourselves to God giving.

the approach of death, changed for us into the parted from earth. (2 Cor. v. 1); and then we shall see the depth deliverance was accomplished of the mercy which God has exercised toward us. Reflect, in his presence, on the effects of this infinite mercy on those of which you already have knowledge; on the light which Jesus Christ has has inspired you; on the sine he has forgiven you; on the snares of the world from which he has no more, neither thirst an more, and God Remember that he is the "Father of mercies," and the "God of all consolation." He sometimes separates these two things: the consolation is withheld; but the mercy is always present. He has removed from you the sensible manifestation men and maidens, shortly take the places of of his grace, because you had need of being the fathers and mothers, aniwhom none but the brought to a higher degree of humility; and of Almighty Spirit could prepe for the responsibeing chastened for seeking vain consolations elsewhere. This very chastisement is but another depth of his divine mercy.

BE FAITHFUL.

mont, I became a transient member of Mr. J.'s busy among my neighbors and sure none could have nothing to do, but to wait till he sees fit to family, which then consisted of himself and wife, pray more understandinglyfor the mourners. and two lovely daughters. I became deeply in-A man of threescore and ten years, who, by terested in the eldost, who was then eighteen name; I cried carnestly by the various bless-

point her to the "Lamb of God which taketh A woman surrounded by the endearments of away the sins of the world," and urged her to heavy, that it can not hear."

An invalid lady of unblemished character, who Sorrowfully we parted. I returned to my Joyful news! over which the angels in heaven

I have met with her several times since, and

For the Tract Journal of undying souls around you? Do you speak my teacher? that is the quiton. I'm afraid I with the impenitent upon the subject of religion? shall go all wrong, it is so rd to keep my heart Do you pray with and for them? Are there not right when I am visiting But if you would some near you like the subject of this narra! write to me, Miss Mason? she said, clinging to tive, hoping and waiting for a word of encour- her arm, and looking entraingly into her kind agement from you? Be faithful to them, be faithful to all; for time is short.

"Shall I who know thy wondrous love, While here below, sit idly down ? Ab not for then in beaven above, I, too, must wear a starless crown."

For the Tract Journal. THE BLESSING OF PRAYER.

philosopher, a theologian, a writer, a preacher, it It was a Sabbath evening in May, Nature is his chief glory that he was a sincere fellower of had arrayed my country home in festal robes. the Lord Jesus Christ, -- as much esteemed by The fields were never greener, the blossoms never more beautiful and abundant. The sun's

It was spring, too, in the moral world about procions to be left inaccessible to those who do not us. "Refreshing showers of grace divine" were read his language; and we therefore bring forth watering the soil wherein the good seed had been portions of his treasures for the churches of Christ plentifully and faithfully sown by the devoted her lesson, and wondered what Miss Mason would their verdure and promise.

tate to plunge into the depths of this abyss? and delightful; and attentive young hearts had

daily, will supply the place of every thing else. sympathy with the glories of the hour. The suppose the thought of this loy supported him long journey. He alone will fill our entire heart, so intoxicated, shadow of many graves came gloomily over the when he bore your sins in the garden and on the He started when the carrier brought him also agitated, troubled by the world, that never could bright landscape, and an unspeakable conse of cross. Let us oling closer than ever to our dear a letter in the well-known hand-writing of his in them. fill it; he will remove from us only that which isolation and loneliness took possession of me. Lord, my darling,

" Praise to the Lord for the passed, They have gone safe before
They've borne the wilder pass blast.
And heard the last show that,

How selfish ! How sing to sit and grieve, him day and night in his uple, and hunger

ness: add to this the thought of the cross which were the dwellings of my nehbors and friends. he has given you to bear for your sanctification; Suddenly the good spirit signsted to me that for these are also the riches which he has drawn all my sorrow would depart, instead of pining, from the depth of his treasures, and you should and mourning over my dead would spend the regard them as signal proofs of his love. Let the evening hour in praying to these neighbors. remembrance of the past inspire you with confi- Thanking the blessed Comfor for the thought, dence for the future. Be persuaded, timid soul, and asking forgiveness formy sinful tears, I that he has loved you too much not to love you knelt; and, with my winde open toward their still. Do not distrust him, but only yourself. various homes, I offered ferent prayers for the spiritual good of each membrof each family.

How many there were t pray for ! Fathers and mothers who needed ally grace to walk before their children in the ear of God; young bility; children whose roning years would testify to the character of he influences exerted on them to-day. Youd stood the house of the beloved pastor; what brdens were resting For the Tract Journal. on his soul! how much be needed the uplifting power of the prayers of hispeople! The abodes A few years ago, while in the state of Ver- of sorrow were in my sigt. Death had been

> I remembered them all I mentioned every around me. My troublestere all swallowed up to repent and love and serve him, and be pardoned.

HOW A TEACHER INSBUCTS AN ARSENT BCHOIAR.

Last summer, Margari Gry was invited to who lives in Vermont. Shwas looking thin and tired with the long year oftheol, and her mother was very glad to have her p. There is health and life in the bracing and the Green Mountains, and beautiful greenooks abound there, where pleasant homes are estled.

"Why, Margaret | youlok as gay as your name this morning," so her Sunday-school teacher, when the happy it came bounding to charming! It is just we you need! I'm

Margaret's bright look suded over. "Oh Christian reader, are you living for the good I didn't think of that. What shall I do without

> "Why, yes, Margaret, will if you wish it. I will write a letter every tanight for you to receive Saturday, and tell youbout the last lesson, and what questions I am gog to ask at the next. You can take your question ook, you know, and learn the verses just as if yowere here." "Ah I that will do bon fully," said Marga-

ret, capering up and der with delight. shall feel just as if I were with you."

came, and she traveled safely to the end. There is not room to tell how man she enjoyed every berries, the haymaking, the cows and the chick- ence. Ho "loved much because much forgiven." ens, the woods and the rive side flowers. But when the first Saturday overling came, she began

For the Tract Journal. The things which we are already doing, but which we lear listened value for the full glad voices that the things which we are already doing, but which we are already doing to sain, "Sweet though you have done fearfully wrong. I love though you have done fearfully wrong. I love very rich and sweet, you know. I can not begin to toll you all that was said. When we came to Moses lifting up the serpent in the wilderness, for communion with kindred spirits forever deformed the area of consolation. We shall tranquilly watch source of consolation. We shall tranquilly watch as a point of the wet. The though you have done fearfully wrong. I love very rich and sweet, you know. I can not begin to toll you all that was said. When we came to Moses lifting up the serpent in the wilderness, of your affectionate father."

I have a proven failed on this holy every rich and sweet, you know. I can not begin to toll you all that was said. When we came to Moses lifting up the serpent in the wilderness, of your affectionate father."

I have a proven failed on this holy every rich and sweet, you know. I can not begin to toll you all that was said. When we came to Moses lifting up the serpent in the wilderness, of your affectionate father."

I have a proven failed on this holy every rich and sweet, you know. I can not begin to toll you all that was said. When we came to do you affect t I knew it was all wrong produlge this mood, pents that bit the Israelites. Hetty French the erring youth, and saved him. Humbled and beginning of life immortal. Far from despoiling us, it will invest us with every thing, as Paul says ungrateful Jews, just because they looked up to by a life of virtue and filial piety, sought to make a brass surpent, set on a pole? I thought it amends for the past, and to show his gratitude was because their looking showed that they sub- and love in return for that generous pardon. mitted to God, and believed in his promise to Listen, also to the words of Jesus already rerendered you. Try to soften your heart by the I sat at my chamber wing. It overlooked him. Just so, I said, if we look to Jesus, who he forgave most." The ready response of Jesus memory of all these precious marks of his good- a wide prospect, and scatted up and down was lifted up on the cross, we shall be healed of confirmed the reply: "Thou hast rightly judged." Jesus will be a sign that we are sorry, and that we trust him to save us in his own way. When we came to the words, 'God so loved the world,' Jessie said she had been reading that beautiful book, the 'Schönberg-Cotta Family,' and that this verse was taught to little Eva by her father who was burned for his religion. He knew she would not hear much of Jesus after he was gone, for they had no Bibles: so he taught her this text, hoping it would make her love God; and it did.

"Then we talked of God's love. Laura recited a hymn about it; and Grace said she had some texts. She read eight that she had written down. They sounded very precious, altogether so; and I was greatly pleased that she was interested enough to collect them. I told them of a heathen who was hearing for the first time of God's love. 'Does he love me?' asked the poor

man. 'Then I love him.' "Afterwards I told them what it means in the 18th verse, 'to be condemned already.' Imagine a court where sentence of death is to be passed upon a criminal. The judge pronounces the awful words that make the heart stand still; and the prisoner, after that, is called the 'condemned' man, and is taken to the 'condemned cell. Then I said, ' Jesus tells us that every one who does not believe in him is already condemned to eternal death. Sentence has been passed on you,' I said, 'only God is very good, and lets you go at large in his pleasant world, and keeps calling you

than ever, for the time may be short.

"I enclose a copy of my own questions for next Sunday, and you can answer them to yourmore. Do grow strong and happy as fast as you can, and so gladden the heart of your loving HELEN MASON." teacher,

For the Tract Journal.

THE POWER OF FORGIVENESS.

This thought, so beautifully and impressively brought out in the teachings of our divine Master, is sometimes, although all too rarely, illustrated in human conduct.

I read the other day of an officer in the army, who had long tried in vain to reform a careless and disobedient soldier. For some offense which was subversive of good order and the public welfare, the man had been repeatedly and justly punished. But he only seemed to grow more reckless and hardened, taking no pains to avoid the wrong-doing or its penalty.

At length a friend suggested to the discouraged officer a trial of the power of forgiveness. He consented to the use of a remedy unknown in the ordinary routine of military discipline, and the offender was brought before him. He came in with a sullen and lowering brow. When asked concerning his guilt, and his knowledge of the rules which he had broken, he admitted both, and waited with a sulky, defiant air for the usual sen-

Then it was announced to him, that his superiors were grieved to repeat a punishment which seemed to have no power to reform him, and had resolved to try pardon instead of penalty. He was The happy Monday morning for her journey freely forgiven. This new, strange method with an offender broke the crust which had hardened so fearfully over his whole moral nature, and brought Several collections of extracts from his works departing rays gilded a scene as fair as mortal thing; the country sights and sounds, the rasp- the wayward subject of it to penitence and obedi-

A similar instance occurred many years ago between a father and son. The latter had grown to think of home and Sundsy school. She learned nearly to manhood. Having been placed by the parent in a position of trust at some distance from servant of God, and now the young plants of say about it how glad she was that next week's home, in a moment of temptation he betrayed his rightcousness were gladdening his eyes with letter would tell her! Next work came, and she father's confidence and fell into grievous sin. counted the days till Saturday brought it. I His course of wrong-doing was long enough con-The mercy of the Lord! Why do we so hesi- The services in the sanctuary had been solemn shall let you read the letter 100. Here it is: - | cealed to deprave and harden him: so that when The more completely we lose ourselves there, in made the family worship peculiarly interesting. the class last Sunday; though I hoped you were rather than remorseful. In this mood, with his the full confidence of love, the more completely All things called for joy and songs of thanks still helping me by your love and prayers, as I clothes packed for flight that night from country feel you always do when here. If your love to and kindred, he waited only the arrival of the without reserve, fearing nothing. He will love But I was sad. Heavy afflictions weighed the Saviour is such a joy to not how much great evening mail, which was to bring him a remittance us, and we shall love him. His love, growing down my spirit; and I found in myself no er joy must it give to his ill-loving heart! I from a comrade, to defray the expenses of his

jured father. His first thought was to burn it makes us miserable; he will make us despise My eyes looked in vain for the familiar faces. "I have only a little while to write, so I must unread; so sure was he of its severe and merited only the world, which purhaps we already de- which were wont to shine like that of Moses, hasten to the lessons. Las Sunday was rainy denunciation. But a painful curiosity led him spise; he will require us to do, perhaps, only the after their Sabbath communion with God. My here, but all the girls were present in water-proofs to open it; and what a surprise awaited him !

oure them in that way. If any man had said, ferred to. He had been speaking of two debtors, can looking ours such a dreadful nors and the was not that would have shown plainly that he was not me," he says, " which will love him most?" The willing to obey the Lord, and did not believe answer was prompt; "I suppose that he to whom

THE WICKED SERVANT.

The minister was dwelling upon the duty of forgiveness. He had chosen as the basis of his remarks the parable of our Lord in which such patience on the part of the master is exhibited, that he forgave his debtor the immense sum of ten thousand talents. But this is the point that impressed me:

"But the same servant went out;" - mark the passage, - "went out." Men when in the presence of their God dare not cherish hard thoughts; it is only when they go out from this presence, that they are willing to take their brother by the throat and exact from him the very last penny. Dare we come from the forgiving mercy of our infinite Judge, to whom we owe so much, and show no pity nor kindness to our fellow-servant for his trifling offenses! Be sure that we shall be reported to our Lord for every not of injustice done to our brethren; and when our unforgiving deeds are told unto him, will he not be wroth, and deliver us "to the termenters"?

"My friends, it is the safest way for us never to go out from the presence of our Lord, but to bear him and his words of love and mercy always about with us, that he may be a constant example unto us of the love we should have for one another, and of the forgiveness we should exercise toward an offending brother."

Are any of us cherishing unkindly feelings toward our fellow-servants who are in debt to us "Ah. Margaret, how I prayed in my heart but the small pittunes of an bundred, pence? and that my dear girls might feel their condemnation, do we daily pray to our Father in beaven in and look to Jesus for his saving love. Let us the words of Jesus, " Fergive us our debts as we pray together for them, every twilight. I can forgive our debters "? What curse is this that not give them up, but will work more earnestly we so constantly invoke upon ourselves, - " As we forgive our debters " James I manifely - ent

Let us see to it that "from our hearts we forgive every one his brother their trespasses," self. You see I have left no room for any thing and then can we safely use the divine prayer which our Lord gave unto his disciples.

For the Tract Journal

"HELP ME UP, OH, HELP ME UP!"

As I was hurrying home one evening, while the shades of night were fast gathering around me, my ears were startled by this sad cry," Help me up, oh, help me up!" and on looking toward the spot from whence the sound proceeded, I saw a young, well-dressed girl, sitting in a gatter with her arms outstretched, and with a look of agony upon her face which I can never forget. "Oh, lady, lady!" eried the poor child, "help me up! what shall I do, where shall I go? nobody cares, nobody cares!" I raised her up, and tried to comfort her; but still the same and voice repeated, "Oh, I'm falling, falling, falling, and nobody cares, nobody cares!"

It was vain to plead: words had no power upon her excited mind, and I took her by the hand, and led her to my home. There I seated her in a quiet place, gave her some warm tea, and kept my watch beside her. Soon she became calm, and I learned the cause of her wretchedness.

"Do you love liquor?" said I, "and is this the reason you take it?" "Oh, no, no, no 1" she answered, with returning excitoment, "but I am beginning to work, and my folks take the drink, and give it to me to rest me, and we all get drunk together, and nobody cares, nobody

My friends, there are many pleaders in addition to the voice of this poor girl. Bloated faces, tattered garments, angry tones, and wretched children, all cry out to us from every street and lane, in strains as pitiful as hers; and if we, as individuals, would only open our eyes, our hearts. and our hands, there would be many more of these poor creatures raised up, and plucked as brands from the burning.

Our benevolent societies do what they can: but when I consider their small number in proportion to the vast multitudes of depraved objects that crowd our cities, I am forced to exclaim, as "My dear Margaret, I missed you sadly from his guilt was discovered, he felt angry and defiant did the proprietors of the five leaves and two small fishes, "What are they among so many !"

We can not look for miracles: their day is past; but if we amulate that noble hand who are struggling to release the souls and bodies of the intemperate, the Saviour will help us in his own appointed way, and we shall convince these poor desponding ones that we do indeed care for R. B.

As Christ came out of his Fathers bosom, so the promises came out of Christ's side.

# THE TRACT JOURNAL.

All publications of the American Trees Scalely are review different exemptions descentisations, and he triple of origin gal or second output is impried to which key months of the Committee of feets.

### New Publications.

FROM DAWN TO DARK IN ITALY; A Tale of the Resonantion in the Sixteenth Centery. 12mo. pp. 441. With a columned title and three engravtogs, The Reformation, which, under Luther, Calvin, said others, was a second north of the Alps, and which dawned with equal beauty and promise in link, was, nevertheless, under the immediate control of the Papacy, speedily extinguished there, in blood and night. The history of that trage page of persecution has been little read, and is comparatively little known. It is presented in this volume with great vividues and power. At a time when Rome is putting forth its pretensions with fresh insolence, when encyclical letters assul the freedom and civilization of the age, it is important that the world should be reminded what Rome has been in the past. For, what she has been, she is now in spirit if not in fact. It is her boust that she waver changes. We married to records, and the elequence

WONDERFUL WORKS; OR. THE MINACERS OF 16mo, pp. 201. An exposition, by a mother to her children, of the miracles of our Even the adult render will find much instruction here, that will quicken his thoughts and strongthen his faith. This and the preceding volnone are reprinted from the Beligious Tract Society, of London.

THE CHRISTIAN ARMOR, with illustrative selections in press and poetry. Square, 12mo, pp. 156, full gilt. With a colored titlepage and eleven wood engravings, from drawings by John Gilbert, one of the most eminent artists in England. This work is designed to illustrate the inspired description of the weapons of the Christian warfare, and their use. It makes a suitable and handsome gift book. The Boston Transcript says, . The general mechanical execution of the volume places it among the most elegant books lately issand from the American prom; while its matter is such as to make it a welcome guest in every Christian family."

THE FREEDMAN'S SECOND READER. 16mo. pp. 160. This is designed to follow the Freedman's Primer, as the second in a series of reading-books for the use of the colored people in the South. It is believed to be, in adaptation to their needs, superior to most of the school-books in use.

MEMORIAL OF WILLIAM KIRKLAND BACON, late adjutant of the 26th N. Y. Volunteers. By his father. 18mo, pp. 140. With a steel portrait. This noble and devoted young officer was the son of the Hon. William J. Bacon, of Utica, N.Y. and one of that heroic band who have given their lives for the purchase of a re-united nation, and a restored government. It is admirably adapted for distribution in the army.

THE WAITING SAVIOUR. By Rev. E. N. Kirk, D. D. 34mo, pp. 61. A powerful appeal to the improvement, founded upon Christ's knowled at the door. Rav. iii. 20.

### Printing in March.

Tract Journal, 65,000; Child at Home, 165,-000; Christian Banner, 90,000; Freedman, 75,-000; Freedman's Journal, 10,000; Total periodicals, 405,000; tracts, 208,000; volumes, 53,000; total pages, 5,208,000.

### Gratuitous Distribution in March.

humane institutions, 441,680; churches and Sabbath schools, 93,000; army and mavy, 1,506,610; There is a cruel kindness and a fatal fondness. seamen in merchant service, 39,830; freedmen, "He that spareth the rod hateth his son." "Let 732,390; miscellaneous, 839,440. Total, 3,783,-200 pages; valued at \$3,783.20.

### Fifty-first Anniversary.

The Annual Business Meeting of the American Tract Society will be held in Boston at the Old this goodness? If so, God is not good, and can South Chapel, Spring Lane, on Monday, May 31, never be, without infinite self-degradation. at 2 o'clock, P.M.

The Public Anniversary Exercises will be at tended in Tremont Temple, on the evening of the samé day, at 74 o'clock.

NEW-YORK MEETING.

A Public Meeting in behalf of this Society wil be held in Irving Hall, in the City of New York, on Wednesday, May 10, at 3 o'clock, P.M.

### VICTORY!

SING UNTO THE LORD A NEW SONG, FOR HE BATH DONE MARVELOUS THINGS; MIS RIGHT HAND AND HIS HOLY ARR HATH GOTTEN HIM THE VICTORY!

We have no words in which adequately to express our joy and gratitude for the crowning triuseful voorheafed to the nation over rebellion and alavery. Long hefore these lines can be seen by our readers, they will have joined in all appropriate methods of rejoicing for this great event which is to bring to us peace and universal liberty.

Never before, perhaps, was this nation in so thoroughly a religious spirit as now. The great achievements of our armies have been so manifestly directed and prospered by Jehovah, that even the most eksptical have recognized the fact, and reverently acknowledged it. And it is an omen of brightest promise that we now hear, not merely encomiams of our generals and our soldiers, nor exultations at the demonstrated power, of this netion, but grateful acknowledgments that we owe all to the favor of God, without which, human resources had been vain.

The joy that fills our hearts is a chastened joy. the bitter draft of bereavement from the overflowing cap of joy. May the consolutions of Divine grace be richly shed into all sorrowing hearts?

And now let us turn, with renewed energy and

victory which we nelebrate is the opening of a wide deer to fields of Christian tronquest, more benoficent and more glavious than tours earthly arms have ever won. Two rates are above to be resourd from ignorance and sorral degradation, to the light and liberty of the grapal. Let the hour of our rejoicing he the hour of a new consecration to this warfare, under the white banner of salvation, and the leadership and bloming of the Prince of Peace!

### DEATH OF PRESIDENT LINCOLN.

Our shouts of victory were hardly unded, when our voices were chaked with an inexpressible grief. God's ways are not our ways, "Be still," he mys to us, " and know that I am God." The particulars of the sad event are already known to our readers. They have wept over them, and patriots in our land, - and, we may add, in all knoth - will weep over them till the name of every good and great man is forgotten.

God of our country, and of our fathers, have mercy upon us? Then knowed that we needed yet this last siroke, ere we were humbled before thee. The shot of the amount must take the life of our beloved President, before we could adequately feel our dependence on thee, or the depth of our guilt, which made thy judgments necessary. Have mercy upon us, and gird us for a higher justice, and a higher life. Send thou comfort to a mourning family and a mourning nation !

### God's Goodness not an Amiable Weakness

This was our reflection, as we read the following stances from Whittier's beautiful poem, "The Eternal Goodness."

" And so, baside the silent me. I wait the muffled our; No harm from Rim can come to me. On occan or on shore.

"I know not where his islands lift Their fronded palms in air; I only know I can not drift Beyond his love and case.

"O brothers! if my faith is cain. If hopes like these betray, Pray for me that my feet may gain The sure and outer way !

" And thou, O Lord! by whom are some Thy creatures as they be, Forgive me, if too close I lean My human heart on thee!"

Now we are not going to commit the impertipence of arguing against a poem. The subtle intermingling of thought, imagination, and feeling, which characterizes true poetry, can not bear up against strict logic, nor will it be destroyed by logic. Like the shadowy clouds, it will close in, unbarmed, around the most valiant array that charges upon it. Yet we can say this, - that the character of God and the destiny of man are not maid of religion, but is not the mistress of it, nor religion itself. Sensibility is not religion, though it is often a natural yearning after that which the Christian religion supernaturally supplies. A religious faith built upon human sensibilities and desizes is " of the earth, earthy."

But further, a just view of human goodness may illustrate some of the sterner features of God's goodness. Goodness among men is not a weak yielding to the first impulses of kindness. It is kindness regulated by wisdom. A father is good To foreign fields, pages, 80,250; religious and if he punishes wisely his child, yet he may be far from gratifying his kindly feelings in so doing. not thy soul spare for his crying." Is the judge good, who can not overcome his pity for a criminal so far as to pronounce a just sentence? .. This subservience to the feelings is a childish regard for the present, with an equally childish forgetfulness of the past, and blindness to the future. And i

The great argument against future punishment is, that it shocks our feelings. Those who deny this doctrine claim that the higher and finer sensibilities of our nature are on their side. We deny it. It is just those lower and untrustworthy sensibilities which a good man must often conquer, that

are their main support. Which is higher, a rensibility to pain, or to wrong? Which is nobler, to feel the joys of perfect confidence in another, or to demand with pergionate carnestness a full explanation? There can be but one answer to each of these questions. See, then, the result : it is nobler to feel deoply the guilt of sin, and the desirableness of just punishment, than to be exquisitely tender toward the sinner; nobler to rejoice in faith and hope and patient waiting, than to feel anxious to bring all God's ways down to the petty measure of our

Away then with the claim that the pobler part of man rebels against the "revelation of the righteous judgment of God." It is the weeker part. The "Hallelujah Chorus" of heaven is noble enough for man. " Alleluia; salvation and glory and honor and power unto the Lord our God; for true and righteous are his judgments." We are not chiding human weakness; we only insist that it is weakness, not strength and honor. Says John Foster, in speaking of the terms in which the Scriptures reveal fature punishment, "There is a force in their expressions at which we well may tremble;" and because he trembled at il, he set himself to destroy it. But will heaven's

choir be hushed at our trembling? The sensibilities which we ascribe to God, as belonging to his goodness, should evidently be these which need no repression and control. Infimite love in him has no conflict with infinite wis- of atheistic freaden and divine right of oppresdom and justice. Goodness is not an unregulated sion. These changes, which all the loyal look all manner of suffering, mutilations, and death, correct of kindness flowing on the surface, but is for, involve the presence, not only of new ideas,

### One Per Cant.

adequately pay to that he has remired. Is there, are, indeed, toma movements in which the people been gathered up. much for beaks, for food I "These less into siril and religious hurmony with the nation ;

powerless; example a every thing. spect to religious there has been By religious leaders, we do not refer exclusively to much written upon astrontic beauticence toward ministers. We mean those persons, whether elegato sustaining the shock limit. Churches which gious sphere; who polluted the alter of prayer by are poor often gradule their expenses according fervent supplications for the success of the rebel to a general impression of poverty, without know- cause; and did their utmest to betray the faith of ing how large a prosection of the income of their pious men. We do not say that their ain was members is employ. burden less. We has no rule to offer, but we should judge our fellow-man thus. But we my have a few example

erry of its members. There are in New England churches they will have no place.

in his own community Who will answer this well? Not be who is wort \$50,000 and pays only ten dollars a year, or one thousandth of his property; not be who is web from one to five thousand, and never pays a pen. For ourselves, we honor "the noble army of me per cent." churches. We are acquainted with an of them, and know the love that all should do as low do, but we wish to hold up their example to I greakers about church expeases. We carned advise such to look over their tax-list, and the set of their church, and see a church, poor in its on estimation, has a tax-list of over \$100,000. What one per cent. of that? And what is two and quarter per cent, a proportinn paid by some with churches to which we have alluded?

We beg those wealth murches, also, who are caretheir tax-lists. Compo what you give with what your "one per cent." athren give, who ask your in reconstruction. aid. They, as well as yt give to others, for they can not afford to lose the age of him who said, " It is more blessed to the among them, a amongrou, give much more than their fair proportion, pmake up for that which is lacking in the pures " souls of their brethren. They deserve cheerial of liberal assistance. Their field lies next to your Rather, both are parts of one great field. Lat pur fountains flow into their gardens, instead of pring stagnant pools in your may be yours in the means of grace. Give them the " right and of fellowship," but not

# Tears forhe Impenitent

Tears flowed whealeast looked upon Jerusalem; beloved, yet haned, impenitent Jerusalem. Christians follow Cist. Whatever moved his heart, moves theirs They can not see, without emotion, their friend going toward hell. They think of the judgmerday, and of a heart-rending separation then. Ty think of the endless ages of sin as well as now which their dear ones will spend, if they c without a Saviour. They think, too, of this wel, and the deep and ahiding guilt of those who li in God's world, in rebellion

It will not comfortuse tearful Christians to say that in heaven they ill never miss their friends; need it. We are hig now before the judgment, have greatly aided in the work." not after it; and G means by these human sympathies to fit us for r earthly work. Our friends are not yet lest. C toars need not be in vain. They may turn to yer and labor, and the best kind of prayer and or. Then they will be fountains of hope, of coort, and usefulness.

### The Religi of the New South

The religious restruction of the South them. But there among of a coming emergency which will stir the barts and energies of Christians of every name, and demand the highest working, not only of denominational machinery, but of every evangelical appliance.

There is to be at the South, and there has begun to be, a new system of industry; or, rather, a substitution of industry for shiftless labor. There is to be a new system of education, by which childrep, all the children shall be taught whatever is necessary to fit there to live well in a free Chrisgovernment, replacing the old enrious compound

then, no such this as a wise expenditure for the go with their leaders; but there are others in " How much shan I spend in traveling? How have brought their followers back with themselves questions are any work according to the but it is now too fate. For the future, their very desolation, and berenvenent, Widows and or-We wish to large the power of example in re- phase will sak God for grace not to excee them. said of the amount with may be properly devoted rebellion, and used their influence for it in a reli-Churches which are rich without any palliation, nor that they are unparme annually to the appeal of the gospel within its fate. They will live as individuals, if public justimits, at least one becaut of all the tamble prop- ties does not forbid; but as a power in the

shout one hundred at affly churches, which receive What, then, will be the course of religious reconaid on these terms Many of these churches pay struction at the South? and will the North have

of income, bear in m d, -- pays ten dollars a year suffered great diminution of members, and loss of of all the produce of a fields, his store, his whole North. This remark will apply chiefly to country churches, where immigration will be less rapid, and assistant. Now, is be a wise an, or a fool, who devotes one new organizations less practicable. Let northern one-bundredth of his reporty to religious purposes (thristians search wisely for the (few it may be) scattered and busied germs already existing in the South,

maintaining a prudent silence on all " political " which they evince to trause of Christ, in ways that | much regard to their former ecclematical preferwe apprehend, in all the large cities.

5. Churches which have given a negative or refreshments were carried. enforced countenance to rebellion, will, after a such an investigation would be only good. Many from abroad, and with more sympathy for the North than for the old South.

through war and persecution, will come forth with new beauty and irremstible strength. Are there no such? Remember the seven thousand in Israel that Elijah knew not of Remember, too, ful about over-giving thelp the feeble, to look at the great array of colored churches that we do know of. Let us be sure and leave room for them

5. There will be an immense field of missionary work in establishing new churches, in which loyalty and freedom shall unite with spletonship and once prising benevolence. These churches, unlike the others of which we have spoken, will be children of the North. They will have northern ministers and many northern members; and although, before long, they will lose their adventitious character, yet they will receive the constantly increasing stream of Christian immigration. Will not these own. Be their partie in self-sacrifice, that they | churches be the great religious power in southern society?

6. As to denominations, other things being equal, it is plain that those will flourish best which have

hostile to slavery. 2. The time for commencing certain kinds of religious labor for the new South is nom. Querthe question of instruction and spiritual enlightenment. The word of God must be preached anew in every city and village of the South; and the millions of freedmen must be taught to read the Bible. Here is work enough for the Christian ministry and the Christian press.

### From the West. - Revivals.

Rev. G. S. F. Savage, of Chicago (22d March),

. . . God is visiting many of our churches for they can not can imagine such an absorption with precious revivals. Over forty soldiers have in the employments heaven, and such a view of been recently converted in the camp at Milwaukie. God's glory. Thatomfort will come when we Larger numbers also at Detroit. Our little books

### From the Dakota Indiana

language by the missionaries of the American Board. A letter recently received from Dr. Williamson, at Davenport, Iowa, says, -

"It may be gratifying to you to know that the books you published in this language are apprecipoints of view. We have nothing to say against to read, and can see to learn, are learning. A such discussions, no hive we any part to take in large majority give pleasing evidence of piety. Within two months we have received, on examination, eight members into the communion of this church. There are now here less than thrice that number of adult Dakotas unhaptized."

### From Washington.

The glorious events of the past month lead us to hope that we shall never again have to record scenes like those described in the following correspondence of Rev. Mr. Stewart. The returned tian country. There will prevail a new theory of prisoners referred to numbered one thousand.

THEIR APPEARANCE.

Nearly four years of rugged army service, amid at the foundation of his character, a principle of but of new persons — new landholders and labor— with scenes of sadness and suffering to be langer Happy faces are shaded by the garb of mourning; punishment as well as in pardon; gloriously good lation will be allogether changed, but it will unprepared. Wan, wasted, equalid, ragged, and we about our luxure in night of the graves of our to our adoring night, when we understand his receive different ming influences; both of ideas, crawling with vermin,—this is the true descrip-Now, with all these changes in labor, education, plied, either to hands or face, for months past. tion. Many, apparently, had not had water apand civil life, will perc be an analogous change in Their strength and manhood examed to have been religion? Certainly there will not be a new Bible, too effectually crushed out of them to let them but there will be incremed access to the old one, a think of so common a thing as washing. Quite a The cash value of the geopel can not be deter- better interpretation of it, and better interpreters.

See Will Lafferen by the cash to come the barefoot, while the efforts mined by the simple desirableness of salvation, for Will Jefferson Dars be a leading politician in the made to cover the head were even ludicrons. In hope, to the remaining duties before us. The great salvation is an infinite blessing. He whose soul new South? Where, then, will be Drs. Palmer, order to cover their nakedness, old, torn, dirty

has been saved to pearing the gespel can never. Thomswell, and Rom, among ministers? These quilts, blankets, conts, and pieces of canvas had

About one bundred and sixty, out of the thougospail B then what is the amount which a which people are equinst their leaders. Such is mad, were unable to walk. These were helped out man may recommable spend each year in this way? the movement now. Had the war lasted but three of the rebel burge upon the shore, where they This is a plain being question, as much so as to eak, months, the head men in state and church might equatted down with these old garments wrapped about them, looking like burlesques of humanity. A long line of our ambulances was soon at the place, when I united with a guard of soldiers in public sentiment of such community. Rules are presence will be the symbol of perjury, treason, helping the starved and shivering beings into the vehicles. While thus engaged, an effort was once and again made to converse with the sufferers, and learn from them the arnel wrongs which had so well nigh broken down their humanity, but withthose outside of the church, very little has been men or laymen, who heartily espoused the came of out specess. Instead of words, tears and subs were the only reply.

### CHRISTIAN COMMISSION'S "MACHINE."

The Christian Commission has a machine, which, so far as my knowledge of mechanics extends, is entirely peculiar. Moving on four wheels, it is know still less of the server, because they feel the donable in the night of God. God forbid that we readily drawn by two horses to any desired locality. Were it driven upon a field of battle, and in that they are not to be taken into account as sight of the enemy, it might readily be mistaken The Home Min Societies of Maine, New worth any thing in recommended. They are the for some informal machine prepared to discharge a Hampshire, Vermes stamechusetts, and Connec- religious debrie of the rebellion. They will still | continued stream of shell and hot shot. This curiour piece of machanism is nothing less than a locomutive coffee-pot. There are three distinct, yet conjoined urns, holding each a dozen gallous. Underneath these are small furnaous, in which fire can be kept. In connection with these, and conveniently located, are boxes for crushed coffee, more than one per than the part in it? The following points per cent. Let us a list and some more than two with a thousand dollies of taxable property, — not of income, hear in the following points the arrival of our cavalende at Aikin's Landing, the arrival of our cavalende at Aik thirty gallons of the best coffee boiling hot, with for the gespel. On worth \$25,000, pays \$250 a property, organization, and spirit. This manifold cream and sugar | long rows of bright tim cops ; year. Suppose a management works and soils exactors, — these then he remains a suppose a management of light biscuit, and soils erackors, — these then he remains a suppose a management of light biscuit, and soils erackors, — these then he remains a suppose a management of light biscuit, and soils erackors, — these then he remains a suppose a management of light biscuit, and soils erackors, — these then he pays one-virtue all his income; if it pickle resist progress around them, and will open the were ready for the hands of half a dozen agents of all the produce the true tithe, the tenth worthy to the influx of men and money from the and delegates of the Christian Commission. My horse was again hitched, and myself added as an

A scene of intense and painful interest followed. Christians search wisely for the (few it may be) The lank tatterdemalions who were able to walk fell into a sort of military order, and crowded to the place where such a godsend was in readings 2. Large churches, in which the majority have for them. What anxious grasping, what eager been openly and sealously disloyal, will be dis avidity, what joy and sorrow, what blemings and vided; the disloyal keeping the old name, and curvings! So seen as one coffee-boiler was emptied, it was immediately refilled with cold water subjects, and the loyal organizing anow, without and coffee; and, by the time the other two were exhausted, this one was again ready. Thus the can not be computed percentage. We do not say | ences. These loyal minorities will be feeble, and | work went on, until at least a hundred gallons of need help from the North. This will be the case, coffee -- a cup for each of the thousand -- were distributed. To those mable to walk, the grateful

Although connected with another scheme of behow much one per ca of it is. The influence of quiet conversion, hold on their way without help nevolence,—the American Tract Society,—in behalf of our soldiers, sailors, and freedmen, yet I can cordially bear testimony to the prompt, ener-4. Churches that have stood fast in loyalty, getic, judicious, and liberal workings of the Christian Commission.

### The Martyrs of Italy.

This Society has issued a very interesting work sketching the history of the Reformation in the eixteenth century in Italy, under the title, " From Dawn to Dark in Italy." For graphic power of doeription and interest it is not interior to D'Aubigne's History, or the "Chronicles of the Schonberg-Cotta Family." We give the following extract narrating the martyrdom of Paschali, an eminent pastor among the Vaudois in Calabria:-

Alrieri and his friend sat in the window of a mansion in the sea-streeted city, at eventide. A sheen of sunset lay along the silent ennal below, broken here and there by shadowed bars of bridges. Occasionally a gondola glided by, and the stillness was disrurbed by the sharp warning cry of the solitary beatman as he neared a corner. The two had been speaking of news but that day arrived from Rome, - the news of further been most favorable to the Government, and most "acts of faith," and of the death of the Calabrian pastor: Ludovico Paschali.

His brother had offered him half his property if he would recent. "It was hideous to see him," writes tions of reconstruction are, as yet, secondary to this realous Catholic, "with his bare head, his band and arms lacerated by cords. On advancing to embrace him; I sank to the ground. "My brother?" he exclaimed; 'if you are a Christian, why distress yoursoif then? Do you not know that a leaf can not full to the ground without the will of God 1 Comfort Jourself in Christ Jesus; for the present troubles are not to be compared with the glory to come.""

And, not many days before Altieri reached Venice, a scaffold was built in the court of the Castle of St. Angelog and all around it and its ghastly stake and pile of fagots curved an amphitheater of luxurious couches and richly-adorned benches for the spectators of the tragedy. Chief figure among these was his Holiness Pope Pius the Fourth; a jovial, pleasant, affable prince to all but heretics; "fond of witty conversation, good cheer, and merriment," yet presiding here at the cruel execution of a blameless man! Around him, crowds of cardinals, inquisitors, monks of all orders and garbs; an excited populace filling every remaining space where guards are not. And then forth comes the martyr, the young man bleached and wrinkled with captivity and Within a year past this Society published " Pro- torrures, who has been buried to deep beneath the Torre cept upon Precept," translated into the Dakotan di Nona that his poor eyes scarce hear the daylight. With difficulty he drags himself along under a weight of chains; and seet the dull cords have out his flesh to the hone, leaving red raw wounds. How do the people gaze, and the guards and the clergy and the cardinals, even up to the mered eyes of Pisu bimnelf, and seek for been somewhat decred from denominational hearts of the prisoners. All who have not learned tran read; and he accords the scalled with feeble step, But the guatieness of endurance and pardon is all they though nowise reluctant. A short interval is allowed him to speak; and he declares that for no crime has be come to die, but for confusion of the pure fulth of Jesus his Master; that the pope is not the vicar of God on earth, but most plainly Antichrist, showing himself in every thing the mortal enemy of the Lord. Hol this fellow takes too much licenso. Pius moves

unessily in his gilded chair: the chief inquisitor makes a secret signal to the executioner. But, before the lass act of the tragedy can be consummated. Paschali in a land voice proclaimed, -

"I summon you to the bar of God! I summon you to give account of your cruckies and herenes and superstitions with which you have defiled the Church of Christ! I shall stand in his presence before another hour. I shall bear witness against you, pope and

They could have gnashed their teeth with rage, those at the foundation of his character, a principle of satisfactor of his character, and satisfactor of his character, a principle of satisfactor of his character, and gloriously-armyed dignitation in purple and searlet; and deeds? His ashes were thrown into the Tiber; and the crael tidings traveled north to her who loved him best -the Genevese maiden, Camilla Guerina.

"Father," said the noble boy of perhaps seven yours, who stood between the knees of Antonio Ricetto at the window where he talked with Altieri, - "father, I wish these wicked men were barned themselves!" And the child's dark eyes brimmed over with tears. "Father, will not God punish them? I -I wish I were a man,

Ricerto smoothed the dark hair under his hand, and

pushed it from the ingenuous brow. "He is happier now than if thou hadst saved him, dear heart of mine. He is with the most blessed Christ yonder." The boy furtively dashed away his tears, and smiled into his father's face.

"Then it is good he died, miq padre !"

"Yes, Picciolo; for that was his birthday into the endless life; and he glorified his God before men and angels." Francesco had been looking at the child, and thinking that his Cosmo might have been thus, had God spared him.

"Read, my friend," said Ricetto, "that letter of Paschali's to his people. Methicks I scarce could hear it too often. Now, little one, hearken to his own words about his departure."

They were rather above the child's comprehension, but gave him a general sort of idea that Paschali had been well contaut to die. "I feel my joy increase every day," he wrote; "for I approach nearer to the hour in which I shall be offered as a merifice to the Lord Jeans Christ, my faithful Saviour : yea, so inexpressible is my gladness, that I seem to myself to be free from captivity, and am prepared to die, not only once, but many thousand times, for Christ, if that were possible." Such were some of the expressions in that parting letter from the martyr to his old flock.

Ricetto rose, and brought away the boy in his arms. "I have left him with my wife and thine," quoth he to might be dreaming, perchance, of these horrors. Evil days bath he fallen on, il poveretto I - evil days for Lu-

therans' children." "The persecution appears to rage less intensely here than elsewhere in Italy," remarked Francesco.

" Perchance so, in that we have as yet no lighted pyres in our piazzas," replied Ricetto. "But many a one is in close durance for the cause of Christ. There is Fra Baldo Lupetino, once provincial of the Franciscans, and an eminent preacher of God's word in both Italian and Sclavonic: he lies in a dangeon these many years, and not all the intercession of the German princes can get him out. And Julio Guirlanda of the Travisano - they threaten him constantly with death : but the dogs and senate will allow no burnings; they have invented another martyrdom." "What T "

\*Suitable to Venice, -drowning. The inquisitors object, because such death will not be at all so horrifying as the stake; so impressive to all good Christians, as they term it. I wonder, indeed, that they have not long since made away with Fra Baldo; for his steadfastness does them grievous harm: he bears the most undanned testimony to the blessed gospel."

" And how hast thou kept thyself sufe, good friend ?" "Perchance through a want of faithfulness," was the answer. "Not that I have ever depied my Master in word or in deed; but mothinks all true men will suffer persecution in such times as these."

Antonio Ricotto could not see over the lapse of five years coming, into a prison-chamber where his fature self stands, listening to an offer from the senate of life. liberty, and property, provided be will conform to the worship of Rome; or afterwards, when his boy, now grown to twelve, falls at his feet, and beseeches him with tears and caresses not to die, - not to leave him fatherless. Nor yet farther, into a gloomy midnight, where a gondola has drawn up beside that prison, and receives the victim, and shoots along canal after canal, and away from lighted houses to the lonely sea, to where, beyond the Two Castles, another gondola waits; and a plank is laid between them; and the shackled prisoner, stones fastened to his feet, is placed upon it. What sayeth the prisoner 1 Prayers to God for those who ignorantly put him to death; praises of the Saviour whose heaven he shall presently enter : and so the gondolas glide sport, and the martyr is cast into the deep dark sec.

# From Florence, Italy.

Our friend, Rev. J. R. MoDougall, writes under date of Jan. 28, giving a view of the evangelical agencies operating in the new capital of Italy. We have room only for some extracts from his let-

"Our most important institution is the Waldensian Theological Hall. This winter there are thirteen studeats in attendance. It is a goodly sight to see these stalwart lads, in such a place as the youngest can remember Florence to have been, sitting as the feet of their three Christian Gamaliels, Professors Revel, Geymonat, and Ehni, and preparing seclutously for the ministry of the Word in the flowing tongue of Dante and Mangoni. One is an ex-parish priest of Palermo, who dared to take his Bible to the pulpit and urge his hearers to possess a copy and diligently peruse its pages. Another is a young and talented Sicilian physician. A third is an ex-monk of Pulermo, who has his story to tell of a double conversion : one, his outlet from popery merely; the other and the true one, his Inlet to the knowledge of God's saving grace. And so we might go through the ranks of promising youths, all we come to the five sons of the Alpine Valleys, so long the home of the brave and the free, in both the ordinary and the higher senses, and from which still, the flower of the flock is dedicated to the public service of the Redcemer. The classes at the hall, the private studies, and the preaching and theological debating societies, are carried on very much as with ourselves at

"Then, there is the crangelical printing-press, the only thing of the kind as yet in Italy, and still called the 'Claudian,' as whom it lived through its minority in Turin. The Claudian is now known in Italian catalogues, and has taken a high place among the printing establishments of the country. Its productions already form a goodly list, of which the third edition has lately been printed. They range over the wide field of evangelical literature, native and translated, Paritan and modern, and vary in size from the farthing tract to the balky though still low-priced volume. The large editions printed soon found their way from the crowded magazine to become the stock of a dozen depots all over Italy, and the wares of thirty colporters, who sell them along with the Scriptures; and this is well and wirely arranged, for the Bible leads to the books, and the books lead often to the Bible. Increasingly large sales are yearly effected, and the profits go to produce other books, or other editions of the same book.

In the educational department the evangelicals of Florence are well provided for, considering that the town was already so far ahead of other parts of Italy in this particular. "There are three schools, for boys, girls, and infants, numbering together above one huudred popils, really belonging to the Waldenses, though commenced by the Scotch ministers, and still under the especiateudence and at the charge of an auscemarian committee of ministers and laymon of all Protestant churches in Florence, native and foreign, aided by gifts from your own and other societies, and by collections made among foreigners resident in Florence. We are fortunate in having at less succeeded in obtaining very pious and capable teachers, so that we have the utmost confidence that, touching the thorough scriptural training of the young, a great good is being accomplished by this agency. In direct connection with the week day schools, there have been established a Sabbath-morning class, which is well attended, and a Salibath-evening extechetical school crowded by both parents and children, in which Dr. De Sauctis and Prof Germonat take she liveliest interest, conducting to person and in turn those various diets of juvenile instruction. In another part of the town there is a Christian school opened by Signor Ferenti, taught by an able master, Bolognioi. and supported at great expense by the Weslevans.

"At present - for the changes am so frequent there are four places of public worship for the Italian

OBSERVE ALL THINGS WHATSOEVER THIDM

up chapel of the Waldenses, in Casa Salviati, in which alty in the pulpit. We saw that it was important to Dr. De Sanctis on Sabbath evenings is carrying on a series of popular controversial sermons for the common a more central position in the town, and Messre. Geymonat and Ehni alternately preach, aided at times by Dr. Revel. The third locale is occupied by Signor Magrini; the fourth is maintained by the Wesleyans, and ministered to by Signor Gualtieri, au ex-priest, who has greatly improved, through study, in his preaching power, of late years, and is much esteemed for his consistent Christian walk, by all parties in Florence.

"In connection with the orangelical cemetery, already secured, and efforts for the obtaining of a Protestant ward in the Florentine hospital, there has been of late a great deal of kindly Christian intercourse among the different Christians in Florence, which, we hope will shortly take a practical shape, in the formation of an

evangelical alliance. "As Miss Burton has fixed on Florence as her restdence, we may count her work among the soldiers as one of the evangelistic agencies of Florence. You know how she was led from distributing a few Italian tracts in Switzerland to Italian navvies working on Swiss rallways; she was led to visit them in their Alpine homes, and from thence to descend to Milan, and be explored! how many sounds at less and rivers and last winter to settle here, where she has labored with purposes untending her enteres to all the Grenadiers. She depots over the country; and I hope the Lord will supply her with efficient and godly agents to aid her in this peculiar walk of usefulness. We can not calculate the benefits conferred by such labor on thousands of families resident in the outlying districts of Italy, to which these young recruits belong, when they return to their homes with the new book, the Bible, in their hands, and the love of Christ in their hearts."

JOHN R. MCDOUGALL

### For the Tract Journal. Appeal to Christians,

The providence of God appeals loudly to Christians to speak and not for Temperance. There never was a time when the people of God were under greater obligations than now, to act right and promptly on this subject. Intemperance is doing its fearful task, even in the high places of the land; and least of all can the Christian be excused for supineness or neglect at such a time. He must let his example shine. His lips must speak. His heart must send up its carnest prayer, that this tide of wae may be turned back. How can be fulfill his covenant obligations without doing this? Are we not required to "love our neighbor as ourselves," to "give no offense to the church of God," to "abstain from all appearance of evil," to "present our bodies a living sacrifice, holy and acceptable unto God;" and " whether we cat or drink, or whatsoever we do, to do all to the glory of God" 1 How can these requirements be met, when the example goes to sustain the drinking usages of the day? "Look not thon upon the wine, &c." Say, Christian, has not the wine-cup started off many a probationer on the road to rain? How then can you tamper with that cup, and be innocent in the sight of God ! At least, it has an "appearance of evil," and will you not abstain from it ? It is utterly impossible for you to fulfill the foregoing rules of Christian living, while you directly or indirectly sustain the use of intoxicating drinks. When you pass the wine cup, or put it to your own lips, in obedience to a foolish custom or fushion, you do not " avoid the appearance of evil," nor " do all to the glory of God." It is not the way, surely, to "present your body a living eacrifice, hely and acceptable unto God:" to say that you will not relisquish your wine for the sake of your fellow-mon. No! It is very unlike the example of the great Apostle, who declared that, "if meat caused my brother to offend I will eat no meat while the world standeth." Noble stand for a Christian! Who would not imitate his

example ? Once more, the will of Christ should be the rule life. A regard to his wishes characterizes the holies men and women. Does Christ wish that his followers taken away from him, But in less years, since 1859, should let their example sustain those drinking customs that have led thousands into drunkenness and to death? Is he willing that they should do it? These questions carry their own answer. Then what professed Christian will dure to live contrary to the will of his Master ! There is no need of an elaborate argument upon this point; this latter consideration is sufficient. It is enough that we know the will of Christ.

# A Good Example.

On the first Wednesday of January last, according to the usual custom, the State Government dined at the city. His health and vigor confied to a good degree Parker House, in Boston, after the election sermon. The military escort dined with them, together with invited guests. In all, about two hundred sat down to the table. After the dinner was disposed of, the usual interchange of thought and sparkling sentiment was indulged in, and toases were drank in the intoxicating cup. Admiral Stringham was present, and was called upon to respond to a sentiment proposed by Governor Andrew. The Governor drank the health of the Admiral in wine, champagne, or something of the kind; but the brave and noble officer responded in pure cold water. Pouring out a goblet of the crystal beverage, he remarked, in substance, " For thirty years I have drank no intoxicating drinks, although I have followed the sens, and I will not begin now."

Such a poble example, in such circumstances, is of great value to the nation. Every good citizen can not but admire the decision and conscientious principle of life. the Admiral, in contrast with that of the Governor. Would that all our public officers were equally cousist-

ent and firm ! As a nation we have just had a lesson on the porile and disgrace of drinking by high officials, so that we can not help feeling more deeply anxious that total abstinence should prevail among civil and military officers. Our Vice President, who stood up so nobly for the Union in his own State, against the tide of treason, can yet save himself from lasting disgrace, by following the what does it arise from? Someing you see in the example of Admiral Stringham. In no other way can | character of God that charms you, stomething you see he redeem the character which he lost in that glass of in yourself that you think charms od 1" whiskey. It is high time that men in anthority weigh this matter well. The time will come when the indignation of a virtuous people will be awakened; when a public officer will not be tolerated in official drinking. especially when the laws of the Commonwealth are trampled beneath the feet by one or more parties who provide the entertainment. When Hon, Josiah Quincy, Jr., was mayor of Boston, he not only enforced the laws, but he also declined intoxicating drinks on every public parious and amusing corruption of Postina cum Judaja, occasion, because, as he said, his example ought to sup- one of the old mysteries or sacred downs, the subject of port the laws while he labored to execute them. Who does not admire this position?

We commend the example of Admiral Stringham not only to civil and military officers, but also to professed Christians. Let not the example of the Admiral excel that of the disciple of Christ in respect to this solf denial. W. W. W. T.

# A Loyal Prayer in Charleston.

The editor of the Christian Advocate and Journal was present at the reopening of the Bethel Methodist Episcopal Church at Charleston, and thus describes a not brook the least approach to popoly a What are part of the service : --

lingly, though not without some trepidations, consented lies," replied the trembling dean. "Take them down," to conduct this initial service of the new order of said Cromwell, "and coin them into money, so that things. As to preaching, we had less misgivings than they may go about doing good."

evangelicals in Florence. One is the beautifully-fitted- respecting the opening prayer, that ticklish test of loyneither come short nor go beyond; to fully commit the Church to the demands of its new position, but without unnecessarily rounting over a fallen ton. A full con-The services proceeded as usual; and, at the appropriate place in the opening prayer, the dirine blessing was invoked upon "our country," upon the "President of the United States and his associates in the Government," for "the restoration of peace founded in righteoneness," and that we might be "a happy ind united people, owned and blessed of the Lord." To these petitions, uttered somewhat more at large that here given, there were audible and cyldensty deeply metre responses,

# Improvements in Theology.

We hold no form of Christianly which may not keep its identity and yet receive improvement. Surely is is not necessary to be a skeptic in our to be a reformer. The greatest reformers have not been so; they have confined their innovations to the defective parts. In 1492, Oct. 12, Columbus discovered America, or rather one of the Bahama Islands. Il much remained to creeks, the continent and its two frent divisions I and yet nothing happened afterward adduct the certainty be sementale the Khary of what the is day revealed. Dr. Withington.

NOT NOW, MY OULD.

Not now, my child, -a little more bugh tossing, A little longer on the billows' [Da, A few more journeys in the desert reary, And then the sunshine of my Fater's home.

Not now, - for there are weary Waderers lonely And thou must call them in wit patient love; Not now, - for I have sheep uponhe mountains; And thou must follow them who'er they rove.

Not now, - for I have loved onesid and weary : Wilt thou not obser them with kindly smile? Sick ones, who need thee in their lent sorrow: Wilt thou not tend them yet a it'e while?

Not now, - for wounded hearts & sorely bleeding ; And thou must teach the wido's heart to sing : Not now, - for orphan tears are lickly falling: They must be gathered 'neath me sheltering wing.

Thy willing hand must be outsitched and free; Thy Father hears their deleful Gof anguish, And sends his answer unto the by thee.

Not now, - for many a hangry a is pining;

Not now, - for dungeon walls let stern and gloomy, And sighs sound sadly on the sison breeze, -Man's captives, but thy Saviourinoble freemen: Hast thou no ministry of lovely these?

Not now, - for yet the awful gull yawning. And souls are perieting in hopes sin ; Jerusalem's bright gates are studing open: Go to the banished ones, and tich them in !

Go with the name of Jesus to the dying, And speak that came in all it living power; Why should thy warm heart c's grow cold and weary ! Canst thou not watch with mone little hour?

One little hour! and then the gerious crowning, The golden harp-string, and be victor's paim, -One little hour! and then the bletujah! Eternity's long, deep thankspring pealm!

# A Beautiful Picture of Old Age.

The cleven years of Proces Sillimin's retirement from academic labors were pass in singular peace and domestic happiness. God did tot cast him off in the time of old age, nor fersake in when his strength failed, but rather increased his graness, and comforted him on every side. Years before he had experienced domestic affliction; he had lost uson of fond hopes, and soon after, at brief intervals, threother young children. Later, his wife, the mother of is children, had been his immediate family circle confided unbroken. His dwelling was between that of his m and his son in-law, who were carrying on the torch decience he had first lighted. He received frequent via from his other children, and saw them filling bonord and useful stations. in society. His grandchildren miplied around him, gladdening him by their cheerfulness, and rendering to him that love which he was sejell able to awaken in the young. As a veteran of soice, a man who had acted an important part in the wo, a friend of religion For the Tract Journal. and morality, a man of courtesy of gentleness, he was welcome in all circles ; his fellow tizens honored him; multitudes, whom he had educat or had known in carlier life, called upon him as the passed through the unimpaired; he could be present readily in the house of God, could usually walk to a dance from his dwelling, and was rarely disabled fromceing and mingling with his friends. Of friends his imediate vicinity was full; and among the rest, two gentmen of great worth, whom he had known from their cogo life at the beginning of the century and onward. Ciblished themselves in his neighborhood, and were on ms of close friend ship with him. There was nothings his circumstances to annoy him, or to excite apprehision for the future. His days passed happily away in rivate reading and composition, in intercourse with 4 family and other friends, and in corresponding with lends abroad. Ho had none of the moroseness which charged on old ago; but the spirit of kindaess, on more tender than ever, the spirit of plety, only more beful and childlike, shed a laster on the evening of his appy and honorable President Woolsey.

# Gleanings.

An old Scotch preacher said d'young opponent, that he had "a great deal of the ying man, not a little of the old man, and very little of a new man."

It was a discriminating question Dr. Lyman Boocher, "When you feel calm, and degree of joy,

Rev. T. L. Cuyler, addressing who has moved into a new house, but has not set up a family altar. says, "Sir, it is not a safe house to les in. Your insurance policy covers the risk of he only; but you want an altar of prayer to insure it from more perilous Sames than incendiaries kindle."

Punch and Judy .- These well known names are a which was Pontius Pilate with the Jest, superially with reference to St. Matthew xxvi. 19.

DIVISION OF THE FORENOON IN ELIZABETH'S REIGN. - ! We wake at six, and look shout us, - that's eye hour; at seven, we should pray, that's knee-houe; at eight, walk, - that's leg hour; at niso, gather flowers, and pluck a rose, - that's rose lour; of tan, we drink, that's mouth-hour; at eleven, by about its for victuals, that's hand hour; at twelve, go to dinne . - that's belly. hour." ... Middleton and Rowley's Changeling.

Oliver Cromwell was a staunch Partian, and gould there,?" he once inquired, as he sow a dozen silver By request of the preacher in charge, we, not unwill statues in the niches of a chapel. Take their days of

I HAVE COMMANDED YOU.

for his examination, he replied at last, " I give it up; the question is too hard for me; but ask the poor; and they will tell you the most beautiful hand in the world is the hand that gives." Ploughman.

Don'r WRITE THERE. - "Don't write there, said one to a lad who was writing with a diamond pin on a pane of glass in the window of a hotel.

"Why " said he. "Because you can't rub it out."

the glass may be destroyed by the fracture of the glass; to maintain the power of the cross. but the impression on the heart may last for over.

On many a mind and many a heart, sad inscriptions are deeply engraved, which no effort can erase. We should be careful what we write on the minds of others, Merry's Museum.

FATAL RESOLUTION. Conversing with a man given to skepticism on the subject of religion, he admitted to us that he had no religion, and said further, that " he had made a resolution not to have, until all religious denominations were agreed as to what religion was." We told him that they were already so agreed, that in all the grand, fundamental doctrines of the Bible, there was a remarkable unity and harmony of views among them. But, says he, "I am resolved to be of no religious belief, till all denominations are united on every point, fundamental or not fundamental," Well, said we, you had better make another resolution, and that - not to touch another morsel of food, till all the clocks of the world strike twelve together. Then, he replied, " I should cortainly starve to death." And said we, Taking the other course you will as surely lose your soul. Religious Herald.

GUZZLING IN GREAT BRITAIN. -- By a recent statement of Mr. G. R. Porter, of the London Board of Trade, and before the "British Association for the Promotion of Science," it appears that the amounts spent in that country for hurtful indulgences, are, for -£20,810,208 British spirits

Imported spirits Beer, exclusive of what is made in private families

25,383,165 7,588,60 Tobacco and snuff: £57,063,230 Total,

3,281,250

Equal to nearly \$286,000,000 ! Mr. Porter does not include wine, of which there annually consumed twenty-five millions worth. In making the beer and spirits, the grain consume

is sufficient to support seven millions of adults. The money raised in Great Britain for Bible Missionary, Truct, and Sunday-school societies, is less than one million sterling per annum.

Good Advice. - David, my dear child, I commend you to the Lord. You are the eldest; learn wisdom, that you may set a good example to your sisters. Beware of bad company, and of playing in the streets with bad boys. Learn diligently to read and write, that you may become wise. Love one another without strifts and wrangling. The wisest must bear with the dull, and admonish them with kindness. The strong must have compassion on the weak, and assist him all in his power from love. Diligently search the Scripthem that speak evil of you, and make you suffer. Observe, my dearest, all this is wrought by brotherly love, and is all comprehended in the second commandment. You must always bear in mind not to seek your own profit alone, but be always concerned for those with whom you have dealings, whether young or old.

Author of "The Schönberg-Cotta Family."

Who has not felt, in dark temptation's hour, When good and evil thoughts together throng, -Whon struggling for the right against the wrong, The utter helplessness of human power? We toll and strive to gain the victory; The heart is willing, but the flesh is weak; Too much in our own strength for good we seek. Saviour, for lasting strength I come to thee.

# Summary of Religious Intelligence.

The Presbyterian congregation of Shelbyville, Tenn. has eaded a pastor from a Northern Church.

Mr. Grout, missionary to the Zulus, labored eleven years before he baptized his first convert. Now he has a Church of seventy-three members, and a congregation of two hundred and fifty.

Some are surprised that the religious people of Charleston behave so well, and find one cause in the flight of the ministers. Who can estimate the responsibility of Southern ministers for the Robellion !

The Sanitary Commission having been charged with circulating Unitarian and Universalist literature, the Sanitary Commission Bulletin replies, that they have circulated every thing that the people have furnished

There are six colored churches in Savanuah. The pastors of four of them have always been colored men. Three have very fine edifices which cost not less than ten thousand dollars each.

Albert Woodraff, Esq., widely known for his efforts to establish Sabbath schools abroad, has been appointed associate secretary of the American and Foreign Christian Union. His new position is designed to serve as a help and not as a hinderance to his former and chosen

On the fifteenth of April, every pensant in Poland became the owner of all the real estate occupied by him; and he was discharged from all obligations o personal service to the former owner. Farewell to slavery in Poland! In that country, as in our own, rebellion and slavery go down together.

Two years ago, schools were unknown among the pensantry in Russia. Now, there are eight thousand, and the number is rapidly increasing. A great desire is manifested to be able to read the laws of the country, published a cheap edition of the Russian New Testament for circulation among the twenty-three millions of emancipated peasants.

A Christian gentleman from Woodstock, Va., say that no regular religious services are held there on the Sabbath, and no prayer meetings during the week. The Church edifices are destroyed, on devoted to military uses; and interest in the gospel, except, as identifled with secession, has died out. He gives it as his opinion, that religious institutions in that region must be raised on entirely new foundations; and that, throughout the South, a field of missionary labor is opening, of which Christians at the North have little conception. more new at the war quest camb and

Extract from the diary of a prisoner who died starvation at Andersonville, Aug. 31, 1864. "If 1 never see you again, please to bring the children up in reents.

Tun Moan Beautiful Hand. - Two charming the Christian faith, and erect the family altar, and women were discussing one day what it is which consti- always keep the fire burning under the macrifice; for it tutes the beauty in the hand. They differed in opinion is our only hope in the hour of death. Would it not as much as the shape of the beautiful member whose be pleasant to be one unbroken family in the kingdom merits they were discussing. A gentleman friend pro- of heaven? I have never thought so much of the sented himself, and by common consent the question Christian religion as I do since I came to this place. was referred to him. It was a delicate matter. He If God spares my life, I shall devote the rest of my thought of Paris and the three goddesses. Glancing days to the Christian religion. I have commenced from one to the other beautiful white hands presented reading the New Testament, and intend to read it through, and practice its precepts."

The first church in Montana Territory was dedicated last November, at Virginia City. This Territory, the last organized, was formed from Idaho, and borders on British America. It is as large as New York and Pennsylvania. Virginia (liry is a place of about ten thousand inhabitants. The weather for the past winter is described as " mild and boantiful," although the place is four hundred miles farther north than New-York There are other things which men should not do, be- City. The social, moral, and spiritual condition is cause they can not rub them out. A heart is aching for | what is always found in our new mining towns. The sympathy, and a cold, perhaps a heartless word, is whole town contains not more than fifty families. Yies spoken. The impression may be more durable than is rampant. Christians from the cast, many of them, that of a diamond upon the glass. The inscription on belie their profession; and the faithful few are struggling

The whole number of American Foreign Missionary Societies is sixteen, having under their care 2,388 agents as missionaries, native preachers, &c.; 51,000 church members, 22,000 pupils, and an annual income number of British and continental missionaries is many two societies, 7,027 agents, or missionaries, teachers, &c., 264,000 church members, 213,000 pupils in schools, and an annual income of \$3,361,000. The whole number of Protestant missionary operations in the world, as thus carried on by American, British, and Continental Christians, is 48 societies, 9,418 agents, or missionaries, &c., 518,000 church members, 235,000 pupils in the different schools, and an annual income of \$4,481,000. Montreal Witness.

It is interesting to read the views of different denominations respecting their adaptedness to the opening field at the South. The " Christian Advocate and Journal" (Methodist), says: We should go to southern Methodists in the spirit of our old Methodistic brotherhood, cordial, fraternal, bountiful; proposing to replace their defunct book concern by agencies of our own publishing house; to re-incorporate their missionary operations with our own; to re organize conferences in connection with our general conference; to tender them, in fact, all the rights, immunities, and comforts which we enjoy ourselves under the shelter of the old Methodist-Episcopal Church. A writer in the "Evangelist" (N. S. Presbyterian) says, of occupying East Tennessee, " We know of no denomination of Christians on whom the Providence of God calls for action in this matter more distinctly than on our own. We go not as strangers and intruders, but as old friends." The "Congregational Quarterly." "Our free spirit, and our clastic church polity, indicate the fitness of our churches for occupying the ground." We are inclined to agree with all these opinions. Each church polity is the best which will prompt to the quickest and most energetic action. We say to all, Enter in, and whatsoever your hands find to do, do it with your might.

A national convention of Unitarians was held in New York, April 4th; about five hundred delegates being present. After much discussion respecting a creed, the following platform was adopted as the basis of the new organization : - " Whereas, The great opportunities and demands for Christian labor and conseeration at this time increase our sense of the obligation of all disciples of the Lord Jesus Christ to prove their faith by self denial and by the devotion of their lives and possessions in the service of God, and the building up of the kingdom of his Son. Therefore, The Christures, that you be not deceived. Believe not readily tion churches of the Unitarian faith, here assembled, when evil is spoken of another, but examine. Make | unite themselves in a common body, to be known as no commotion about it when you are belied, but suffer the National Conference of Unitarian churches, to the it for Christ's sake. Love your enemies, and pray for | end of re-organizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work." This conference is to be composed of the clergyman and two laymen of each Unitarian society. It was voted that \$100,000 be raised yearly for the objects of the denomination. Thus commences the missionary period of this denomination. Will they succeed in promoting the kingdom of Christ, while they deny him divine honors?

> For ten years past, Miss Rankin, acting under the American and Foreign Christian Union, has had charge of a female seminary, at Brownsville, Texas, on the border of Mexico. Over two hundred Mexican young ladies have received Christian instruction from her; and, by her means, the Bible has been circulated largely across the border. We now learn that of the seven thousand priests in Mexico, two hundred are desirous of renouncing Popery : so my two of their number, - Juan Francisco Dominiquez, and Juan Nep Enriquez Orestes, - who have lately come to New York, bringing letters of introduction from the lady mentioned above. "I entered the Roman Church," says one of them, " with entire confidence that it was the true Church. Having, however, studied the Bible, I discovered abuse where I looked for justice, error where I thought there was truth, imposture where I admired mystery, superstition where I revered religion." He thus speaks of the civil war, and the persecutions of which he and his fellow-priests have been the objects: "A large number of priests, seeing the criminal and shameful acts of the high clergy, the reditions pastoral letters of the Bishops, the inhuman violence with which they sustained and gloried in the civil war, causing torrents of blood to flow for the purpose of saving their wealth and privileges, were convinced that the conduct of the greater part of the Mexican clergy was contrary to the doctrines of Jesus Christ. They have, in cousequence, been the subjects of persecution; per each, in his sphere, has sustained the reformation with more or less success and suffering. My friend and myself are here to-night as representatives of these men, who call thomselves the Reforming Clergy of Mexico."

Ahmed Agha, the converted Turk, has returned to Constantinople, and lives undisturbed in his own house. At the first outbreak, last summer, he was confined three months in prison, ostensibly to keep him safely, but really to make him suffer for his religion. Then he was banished from the capital, and spent two months in exile; but, like the prisoner Paul, he was more a missionary than a prisoner, conversing freely with both Christians and Mohammedans. There is reason to think that the British Embassy will no longer favor the unjust action of the Turkish Government: and that Turkey will be compelled, though reluctantly. to fulfill her pledges respecting religious freedom. Mr. Herrick, the only missionary of the American Board to and to read the Bible. Already the Greek Church has the Mohammedans, says, " Notwithstanding the seeming check put upon our work here, it is evident both that there has existed for some time among the Turks more of an awakened, unsettled, and inquiring spirit in referonce to religious truth than has appeared on the surface, and also that this spirit has been only temporarily hushed; not silenced, but rather in reality strengthened; by the great stir which has been made by the Govgrament. It is seen that any thing which can occasion so great a stir must be a formidable power." At the same time, a now seet has arisen among the Mohammedans themselves, numbering, according to one report. 80,000. The chief demand of these men is, that the Koran, which has as yet never been printed, shall be translated from Arabic into Turkish, printed, and made accessible to all. They are also opposed to polygamy, and to persecution for religious opinions; and call no man an infidel who believes in the Old and New Testaand begrels line hopper and cloqued her



WILLIE'S STORE

Willie was a little lame boy. He often suffered much pain; he could not go out and play as other her mother. boys did. His kind friends contrived many amusements for him, into which he entered with great delight, when his pain was not too severo to prevent it. But Willie was a patient little fellow, and the Saviour whom he loved gave him strongth to bear his great trial. He had been reading one day about a sick boy who kept store for play.

The idea of keeping a store pleased him, and he thought he could have one as well as the sick boy in the book. He was quite busy for a long time in preparing his articles for sale, consisting principally of pictures, many of them quite prettily painted. Willie loved to paint, and having received a present from his aunt of a box of his pictures.

But what should be used for money? He could not buy and sell without this. At last he arranged it. He took some cards, and, cutting them in proper sizes, painted their value on one side, and his name on the other. This, Jamie, his brother, could hardly understand. "Why, it means," said Willie, "that they are made by me, and that I will give articles from my store for them."

His table was spread with many of his choicest pictures, arranged so that they would show to the fying I think, than even the grand concert at the best advantage. Besides these, were others, Music Hall. neatly out out of paper; and as the operation was quite difficult, these demanded a high price. A considerable number of the little boys gathered to the sale. There were Eddie Eustis, Sammy Hill, Harry Adams, and one or two little girls, also. The "money" was distributed, and have" she has always given, and God has rethe sale began. The play went on nicely, until Sammy Hill seemed determined to obtain a valuable picture, at a less price than Willie had of possessing.

I don't think that is right," said Willie. Of course it is; they almost always do so at | "Such as I have give I thee"? the stores," rejoined Sammy.

"But I have put up, over my table, 'one price, just as Mr. Richards has in his store." " Oh! that don't make any difference; they al-

ways try that first." "Why, that would not be right; it would not

be the truth to put up 'one price,' and then not sell according to it."

"My mother says that if she can beat down the store-keepers these hard times she will do it," " My mother says that she had rather go to a fone price store, where they are honest, and will sell as they agree," said Mary Eustie.

"And my mother thinks just so;" continued Willie "and I shall keep to my motto, 'one price.' " This Willie said in such a decided tone that it was apparent that nothing would be accomplished by further parley, and Sammy was forced to desist.

The principles of right were firmly planted in Willie's mind, and though he might sometimes err, as is to be expected in a child, still his desire to do right was so manifest, that his influence was of very great benefit to his young companions.

From "Lame Willia."

### For the Tract Journal, KEEPING NEW YEAR,

Ellice Bryant was not one of the fortunate children that you read of in stories, who have purses full of money, and can buy baskets full of ten, and sugar, and flour, with a warm shawl and hood, or a pair of stockings and a cap, by way of incidentals. Neither were there " worthy poor " in the village where she lived, who should receive her gifts with gratitude, bless her with tears in their eyes, and make the wisest possible use of her bounties. There were few people near her yesterday, and there the little sinner stood ar hame poor enough to receive help willingly; un- swore at me, and then he laughed as if he though less a few families of Irish were counted. Ellice he had done something smart. And why shouldn had once spent ber hoarded pence and her more he swear? He hears Arthur swear every de precious play hours in buying and making a pink of his life. The fact is, mother, most all the boy calico apron for the washer-woman's baby, but swear, even James French, and Rev. Dr. Nev she discovered that the apron was very soon given comb's son, Jos. I don't believe Jim's father away, and the baby's mother bought a pair of gilt knows what a wicked boy he is, or he couldn't earrings when she went to the store to get her bot- sleep so comfortably in church. Why, Jim is or tle filled, so Ellice concluded it was merely ro- of the worst boys in town. He isn't satisfied wit mantic to make pink aprons. If there were only swearing when he is angry, or playing very hard some needy family that would be grateful and ap- but he seems to swear just for fun. I heard Jin preciative, yet too sensitive to beg, she could do call out to good little Mary Smith, as she we good. There was not even a large family of walking quietly along, the other day, - I won children at her home, to enable her to follow the tell you, mother, what he said, but he used dread example of the heroines in her Sabbath-school ful language. I saw Mary was shocked, and becks. There was only herself and Austin, the don't believe she ever heard such wicked word

very highly, - when she came across this verse a boys, dear, keep as far as you can from them. " Silver and gold have I none, but such as I am afraid you would hear had language," And, face; she stopped and clasped her hands. I don't wonder she dreads to have Mary hear what 68. The Little Coat

"There!" said she to herself, "There is my the boys are apt to say when they come rushing out of school, or are playing on the green, or stand out of school, or are playing on the green, or stand and loaf about the store and post office." not done any thing because I hadn't money, and because there were not just the people I thought I should help. If I can't do much, why I must be content with little. I must do all I find."

All day long. Ellies went about whispering.

All day long, Ellice went about whispering those words to herself, and thinking them over and over. "Such as I have," she repeated. " Little things, but all I have."

And do you want to know what she did to "keep" that New Year's day? She had no rich gifts to make, and none to receive. But she were a bright, contented face, and that, to her parents, was worth more than the costliest gifts.

When her brother's skate-strap broke, and he looked his disappointment, she laid aside her pencil and drawing-paper to mend it for him. No matter if the great needle and coarse thread did dirt and hurt her fingers. "Silver and gold have I none," she remembered, but this I can do.

There was some care overshadowing her mother's face. Ellice tried what small hands might do to remove it. She dusted and arranged the sitting room; she watered the plants, and gathered a saucerfull of green leaves for the table. She talked cheerfully and hopefully with

"I can make puss happy," she said, and though it seemed a little thing, the cheery purr which started under her caressing hands added to the pleasure in Ellice's heart.

After dinner, she brought out a pair of small mittens. " Do you think, mother," she said half timidly, " it would do any good to give these to poor Tim to-morrow? He would have the comfort of them a few days, at least, and you know I can't wear them." Her mother smiled as she examined the much-worn pair, but she told Ellice they would do a little good, certainly, though they would not last long; and she gave her some yarn to mend them with. Strange, as it may seem, I think few little girls were happier, that water colors, he had become quite expert in coloring New-Year's afternoon, than Ellice Bryant as she sat by her mother's side, mending ragged mittens.

For all that, it was a sober face she lifted suddenly to her mother, as she said: "It would be nice to be rich, wouldn't it, mother, so I could give away new mittens? " Her mother's eyes were full of tears as she said "Yes;" but they were not tears of sorrow.

That sweet verse made the New Year's day one that her mother long remembered; and to Ellice herself, its echo was better and more satis-

She took it as her motto, not for that day only, but for the year, and for every year since. Ellice is a woman now, but she still repeats the verse, and many are the persons who have reason to thank God for the blessed motto. "Such as I warded the willing spirit with ampler means for doing good than in those early days she dreamed

Who knows but there is some lame man at your gate Beautiful, to whom you can say: Ac A.

For the Tract Journal.

## HIS MOUTH IS FULL OF CURSING.

"What I not Arthur Deane's mouth?"

"Yes, mother, certainly;" said Henry Edson. "Is it possible? He goes to the Sabbath School, and at the last concert, he arose among the first to repeat his verse of Scripture. He repeated it very well, too."

"And then he swore, likely enough, as he went along home from the concert," said Henry. "I know he swears like a pirate all the week. When I see him coming, I always think of that verse in the Psalms, 'His mouth is full of cursing,' and of that other verse, 'The words of his mouth of iniquity,'

"How fearful it is that lips so defiled by wick words should ever utter the holy words of Seri ture 1 % said Mrs. Edson, at the case of

- "Yes, mother, it makes my blood run cold think of it, I wonder God can be so patient wi people that swear."

"Sometimes; my son, God has suddenly of down blasphemers with their unboly words scar spoken. I remember reading that a man who field of corn was ruined by a severe drought too one of the blasted ears in his hand and cursed h Maker. He instantly fell to the earth, a corps I have read other instances of the swift destru tion of profane men."

And do you know, mother, that Arthur Deane brother swears, too?"

"Oh, Henry ! is it indeed true? That pret little fellow in petticoats, with rosy checks ar curly hair?"

"Yes, mother, I was going by Mr. Deane older brother. And so she was quite at a loss. before. I thought it was real mean in Jim, an New Year's day she sat reading her little Bi- wicked too. I heard Mrs. Smith say, as she ser ble, - for Ellice was learning to prize this book Mary on an errand one day, If you see any 50. Prayarless prayors ...... have give I thee." A great light broke over her mother, I don't blame Mrs. Smith for saying so.

strange our Sabhath-school teacher does not say boys in her class she swear. The superintendent hardly ever talks to the school about it, either."

Arthur Denne, James French, and Joseph Newcomb, you will test this. Your parents probably do not know that you awour, but other people know it, and Gel knows it. How long do you intend to keep on swearing? The Christian enters beaven with prayer; but many a profane man enters to world of woe with an oath on his cold, stiffend lips. And as he stands before the great Beis, whom he has thousands of times blasphemed is knows what those solemn words mean, "The Lord will not hold him guiltless that taketh is name in vain." I dare not think what those words " not guiltless" may mean in the ages of eternity. You do not dare to think !

"Whosoever wreth his God shall bear his

For the Tract Journal.

# ARTHUR'S TALK WITH NELLIE.

"Slater Nelb said Arthur Rogers, Pausing this morry play, Boyish face ordusted with wisdom, -"Guess wit auntio said to-day, All about oursed new sister, Darling lite baby May.

"Auntie sayshe's only lent us An uncertin length of time; So that we net drill our feelings Till they me our actions chime; Nelli an armof God's children, Auntie say would be sublime.

"And she say our gracious Captain Knows who haby must return; Thus while chief's field of battle, We its sterny lossons learn; We must bull camp-fires of kindness, And forever them burn.

"Light then wery day with love-looks, Springing hably from the heart, So that baby hay with courage On the mara of life may start; We must bemach other's burdens, And new how and strength Impart.

"We are here but for a season, Anntie tells ... Nellie dear, When our timexpires we know not, -It may be beil week, next year; We must be we drilled and fitted, In God's army to appear.

"So we'll be the best of soldiers, Fighting elegor the right; And we'll rob a armor, Nellie, Till it shines a very bright, That our winsom haby elster, Will be dezels with the sight."

Little soldiers, wro and hopeful, In our army tre below, E'er obey your aptain's orders, Nobly fight minst the foo; Bo as resolute a Arthur,

Then his gladess you shall know,

A BEAUTIFUL TENUGHT - Leigh Hunt says "Those who have let an infant are never, as it were, without an mint child. They are the only persons who, in ou sense, retain it always, and they furnish other parents with the same idea. The other childre grow up to manhood and womanhood, and ser all the changes of mortality. This alone incadered an immortal child.'

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